

Furthermore, the demarcation of the sublime eye of wisdom and the sublime eye of Dharma is not correct because a Hearer who abides in the *meditative equipoise* of the Hinayana path of seeing has attained the sublime eye of wisdom, and a Hearer who abides in the *subsequent attainment* of the Hinayana path of seeing has attained the sublime eye of Dharma.

Please note that both the Hinayana path of seeing and the Mahayana path of seeing consist of two types of path of seeing:

- i. the meditative equipoise of the path of seeing
- ii. the subsequent attainment of the path of seeing

Therefore, whatever is a path of seeing must be one of the two. (See Chart 2)

- Regarding the assertion that a Hearer possesses the sublime eye of wisdom, someone holds the following two contradicting assertions: "From the point of view of the Sautantrika Madhyamika Tenet, (1) whatever is a sublime eye of wisdom must directly realize emptiness (of true existence), and (2) a Hearer newly attains the sublime eye of wisdom during the meditative equipoise of the Hinayana path of seeing.

These two assertions are contradictory because according to the Sautantrika Madhyamika Tenet, a wisdom that directly realizes emptiness cannot be newly attained (and thus arise) during the meditative equipoise of a Hinayana path of seeing. If a wisdom that directly realizes emptiness were to arise during the meditative equipoise of a Hinayana path of seeing, that wisdom would have to *be* the meditative equipoise of the path of seeing. The reason for this is that whatever is a wisdom in the continuum of a Hearer who abides in the meditative equipoise of the Hinayana path of seeing must *be* the meditative equipoise of the Hinayana path of seeing, because whatever is a wisdom in the continuum of a Bodhisattva who abides in the meditative equipoise must *be* the meditative equipoise of the Mahayana path of seeing.

However, according to the Sautantrika Madhyamika Tenet, it is not correct that a wisdom that directly realizes emptiness is the meditative equipoise of the Hinayana path of seeing because whatever is the meditative equipoise of the Hinayana path of seeing is necessarily a wisdom that directly realizes the lack of a self-sufficient, substantially existent self.

According to this tenet, a wisdom that directly realizes the lack of a self-sufficient, substantially existent self is the meditative equipoise of the Hinayana path of seeing because this wisdom eliminates the intellectually acquired afflictive obstructions.

According to the Prasangika and the Sautantrika Madhyamika (as well as the Cittamatra) Tenets, afflictive obstructions are the obstructions that prevent a person from becoming an Arhat, and they are what Hinayana practitioners strive to eliminate.

These obstructions are two-fold: (1) intellectually acquired afflictive obstructions and (2) innate afflictive obstructions. Intellectually acquired afflictive obstructions are eliminated by the meditative equipoise of the Hinayana path of seeing and innate afflictive obstructions are eliminated by the meditative equipoise of the Hinayana path of meditation.

- Regarding the assertion that a sublime eye of wisdom that directly realizes emptiness does not arise in the continuum of a Hearer who abides in the meditative equipoise of the Hinayana path of seeing, someone says: "According to the Sautantrika Madhyamika Tenet, a Hearer newly attains the sublime eye of wisdom during the *subsequent attainment* of the Hinayana path of seeing."

Our reply to this is: It follows that, according to the Sautantrika Madhyamika Tenet, a wisdom that directly realizes the lack of a self-sufficient, substantially existent self arises in the continuum of a Hearer who abides in the *subsequent attainment* of the Hinayana path of seeing because you assert that a wisdom that directly realizes emptiness arises in the continuum of a Hearer who abides in that *subsequent attainment* of the Hinayana path of seeing. If you agree that a wisdom that directly realizes selflessness arises in the continuum of a Hearer who abides in the *subsequent attainment* of the Hinayana path of seeing, then you also have to agree that a wisdom

that directly realizes emptiness arises in the continuum of a Bodhisattva who abides in the *subsequent attainment* of the Mahayana path of seeing.

However, this is not correct because according to the Sautantrika Madhyamika Tenet, neither does a wisdom that directly realizes the lack of a self-sufficient, substantially existent self arise in the continuum of a Hearer during the *subsequent attainment* of the Hinayana path of seeing, nor does a wisdom that directly realizes emptiness arise in the continuum of a Bodhisattva during the *subsequent attainment* of the Mahayana path of seeing. The reason for this is that both types of wisdom arise during the *meditative equipoise* of their respective paths of seeing.

- Someone says: "Arya Hearers do not directly realize emptiness because they neither directly realize emptiness during the meditative equipoise of the path of seeing nor during the subsequent attainment of the Hinayana path of seeing."

Our reply to this is: it seems that one needs to think deeply about the reason that is cited here (the reason that is cited here is: "...because they neither directly realize emptiness during the meditative equipoise nor during the subsequent attainment of the Hinayana path of seeing").

- Regarding the demarcation of the five sublime eyes, someone says: "It is not correct to posit the similitude of the sublime eye of a Buddha from the eighth Bodhisattva bhumi onwards, because Lama Tsongkhapa says in his **Golden Rosary** that it is posited from the seventh Bodhisattva bhumi onwards.

Our reply to this is: There is no pervasion, i.e. if Lama Tsongkhapa says in his **Golden Rosary** that the similitude of the sublime eye of a Buddha is posited from the seventh Bodhisattva bhumi onwards, it is not necessarily not correct to posit it from the eighth Bodhisattva bhumi onwards. The reason for this is that of the two texts, the **Ornament of the Essence** and the **Golden Rosary**, the **Ornament of the Essence** is accepted to reflect the actual viewpoint of Lama Tsongkhapa. Therefore, it is correct to assert that the similitude of the sublime eye of a Buddha is attained at the earliest on the eighth Bodhisattva bhumi. It is newly attained on that bhumi because in the continua of Bodhisattvas who have reached the eighth bhumi, grasping at true existence does not arise anymore. Therefore, since awarenesses that grasp at true existence cannot manifest in the continua of eighth bhumi Bodhisattvas anymore, these Bodhisattvas obtain a special capacity to perceive phenomena and thus attain the similitude of the sublime eye of a Buddha.

- Someone asks: "Well, what does Gyaltsab je's then mean when he says in the **Ornament of the Essence** that the physical sublime eye is newly attained on the Mahayana path of accumulation and the celestial sublime eye on the Mahayana path of preparation?  
(Please note that even though Gyaltsab je does not literally say that the two sublime eyes are newly attained on the *Mahayana* path of accumulation and preparation, it is implied by the context.)

Gyaltsab je means that there are Bodhisattvas on the Mahayana path of accumulation who newly attain the physical sublime eye, and there are Bodhisattvas on the Mahayana path of preparation who newly attain the celestial sublime eye.

(This may mean that Bodhisattvas, who are on the path of accumulation, who have not previously attained a sublime eye but who have attained an actual concentration, newly attain the physical sublime eye while they are on the path of accumulation, and the celestial sublime eye when they reach the path of preparation).

- In response to that, someone says: "The meaning of what Gyaltsab je says in the **Ornament of the Essence** is: whoever is a Bodhisattva on the Mahayana path of accumulation has necessarily attained the physical sublime eye."

Vasubhandu continues by saying:

*Likewise an [eye] consciousness; its [visual] form,*

*The physical [basis perceives and supports] both [visual forms and eye consciousnesses] on all [levels].*

"*Likewise an [eye] consciousness*" means that just as a visual form that pertains to a higher level is not perceived in dependence on an eye sense power that pertains to a lower level, **likewise an eye consciousness** that pertains to a higher level does not arise in dependence on an eye sense power that pertains to a lower level (this was explained above, in the second paragraph of this page).

"Its [visual] form" means that an eye consciousness perceives its (object) visual form pertaining to all levels, i.e. it perceives form that pertains to the Desire Realm, the First, Second, Third, and Fourth Concentration.

The eye consciousness in the continuum of a person of the Desire Realm, who has attained the first concentration, perceives

Its [i.e. an eye consciousness'] form [is perceived on all levels]  
Also both of a body, are in all.

that who what realm they manifest, all other sentient beings As mentioned earlier A physical sublime eye apprehending a subtle form, for instance, can only manifest in the continuum of a person who has cultivated at least the first concentration. If he has attained *only* the first concentration he must be either a person of the Desire Realm level or a person of the first Form Realm (First Concentration) level.

(1) The sense power

Even though the physical sublime eye is a mental consciousness it nonetheless depends on an eye sense power

- (1) An eye of flesh exists from the path of accumulation, (2) a sublime eye from the path of preparation, (3) a wisdom eye from the path of seeing, (4) a dharma eye from the subsequent attainment of the path of seeing, and (5) a buddha eye from the buddha ground, its similitude existing from the eighth ground.

(2)

Here, we have discussion of the five eyes:

1. The eye of flesh
2. The sublime eye
3. The wisdom eye
4. The dharma eye
5. The buddha eye

These five eyes are attained in dependence on the meditative absorption of an actual concentration.

Without an actual concentration, there is no attainment of the five eyes, so they arise through the

force of concentration of meditative stabilization. It is said that vultures have a similitude of the eye of flesh, because they can see from very long distances; it is said they can see animals and so forth from many yojanas away (a yojana is a measurement of distance, which is explained in different ways, e.g. 6.8 km or 7.2 km).

1. Eye of flesh: [Geshe-la told a story about a man who shot a vulture with an arrow to illustrate how vultures can see very far away.] The eye of flesh can see subtle and coarse forms within a minimum distance of 100 yojanas. Some eyes of flesh can see things even further away, such as 200, 300 or more yojanas, within the billionfold world systems. The stronger one's meditative stabilization is, the further one can see. Merely through meditation, without using a telescope, one can see things far away. This eye of flesh is probably not the physical eye.
2. The sublime eye: the sublime eye "[knows] the death-transference and birth of all sentient beings." With our eyes we can see someone dying or being born, but this is not referring to ordinary instances. For example, if I had the sublime eye and I had students in India, I could see where they died and where they would be reborn.
3. The wisdom eye: A mind that directly realizes emptiness of true existence is pervaded by being a wisdom eye. Such a mind necessarily is based on meditative stabilization. There is no one who has not attained calm abiding and special insight who has a direct realization of emptiness. Someone without meditative stabilization can realize emptiness, but such a person cannot abide in this realization in a stable way; therefore, they cannot *directly* realize emptiness. In terms of someone definite in Mahayana lineage, the wisdom eye is newly attained during the meditative equipoise of the path of seeing.
4. Dharma eye: a dharma eye is able to realize the faculty of an arya person, i.e. which aryas are of sharp faculty, which aryas are of dull faculty, and so forth.
5. Buddha eye: A buddha eye is a buddha's exalted wisdom, which is completely enlightened with regard to all phenomena.

*Ornament of the Essence*, p. 114:

(1) An eye of flesh exists from the path of accumulation, (2) a sublime eye from the path of preparation, (3) a wisdom eye from the path of seeing, (4) a dharma eye from the subsequent attainment of the path of seeing, and (5) a buddha eye from the buddha ground, its similitude existing from the eighth ground.

If you look at the boundaries of these eyes, an eye of flesh exists from the path of accumulation, the sublime eye from the path of preparation, the wisdom eye from the path of seeing, a dharma eye from the subsequent attainment of the path of seeing, the buddha eye from the buddha ground, and its similitude from the eighth ground. When it says that an eye of flesh exists from the path of accumulation, does this mean that it does not exist before the path of accumulation? These boundaries are probably posited from the point of view of the Mahayana. Perhaps there is no pervasion, because someone on the path of accumulation is not pervaded by having attained an actual concentration. With the Hinayana, the situation is more complicated. This discussion about the actual concentrations and when they are attained and so forth will become clearer when we reach the topic of the twenty sangha, where various kinds of basis are explained. A preparation of a concentration can serve as the basis of certain achievements, whereas for other achievements one needs an actual concentration. After we go through that topic you will have a clearer understanding of the kinds of concentrations or preparations of concentrations that are required for the attainment of the five eyes, for example.

These boundaries in Gyeltsab Je's explanation are posited in terms of the main boundaries; there is no pervasion with respect to these boundaries.

*Ornament of the Essence*, p. 114:

If you were to possess these five eyes:

- (1) with the eye of flesh, you would know exactly where the spiritual guides teaching Dharma, {163} your disciples, and so forth are abiding within the billionfold world systems;
- (2) with the second, [you would know] where your disciples die, transfer and are reborn;

- (3)with the third, you would directly know the meaning of the mode of abidance, the method for subduing trainees.
- (4)with the fourth, you would know well the particularities of the faculties of the trainees who are objects to be assisted and taught the Dharma; and
- (5)even when having merely attained a similitude of the fifth, through knowing most of the varieties of objects of knowledge, you would be urged from within towards the achievings and would independently engage in the achievings without dependency upon others.

What are the benefits of having the five eyes? As it says in the outline heading, the five eyes are “causes of independently engaging in the achievings,” so with these five eyes you will be able to engage in the achievings independently. The specific benefits of the five eyes are explained in the passage above. With the eye of flesh, you would be able to see exactly where the spiritual guides teaching Dharma, your disciples, and so forth were abiding within the billionfold world systems and to know where the disciples who are suitable vessels were, so you can go to those places. With the sublime eye, you would know where your disciples die, transfer, and are reborn, so you could go to those places. With the wisdom eye, you would know directly the mode of abidance for subduing trainees. With the dharma eye, you would know which trainees are of dull, middling, and sharp faculty, and so on, so you can teach them Dharma and help them accordingly. If you even had a similitude of the Buddha eye, by knowing most of the varieties of objects of knowledge you would be able to explain them, and of course when you actually attain the buddha eye, you know all phenomena.

Definitions of the five eyes: The descriptions are already in Gyeltsab Je’s text, but to make more precise definitions, I can supplement these descriptions a bit.

- The definition of an eye [in general]: A knower that (i) arises in dependence on the mind of an actual concentration that is its empowering condition, and (ii) abides in a class distinguished by directly seeing its object. All five eyes satisfy this definition, and therefore, understand that they all arise in dependence on the mind of an actual concentration that is its empowering condition.
- 1. The definition of an eye of flesh: One of the five eyes that is a knower which directly sees the subtle and coarse forms within 100 yojanas in dependence on an eye of flesh that is its uncommon empowering condition.

There is one subtle point we need to observe. In the expression “eye of flesh,” which appears in the definition, it is *not* the same “eye of flesh” that is the definiendum, in that the Tibetan term for the definiendum is honorific, whereas the one in the definition is non-honorific. The eye of flesh in the definition refers to the eye sense power; the eye of flesh in the definiendum arises in dependence on the eye sense power.

When we talk about the tongue consciousness, where do you think this is? Is it all over your tongue? The tongue consciousness that knows taste is not at the center of the tongue, it is situated along the edge of the tongue. If you put a sweet object on the center of your tongue, without it touching other parts of the tongue, you will not taste it. Try it!

2. The definition of a sublime eye: One of the five eyes that is a knower that directly sees the death-transference and birth of all migrating beings in dependence on a sublime eye that is its uncommon empowering condition. Note again that the definiendum, the sublime eye, is honorific, while the one in the definition is non-honorific.
3. The definition of a wisdom eye: One of the five eyes that is observed as a non-conceptualizing exalted wisdom. In fact, it is a non-conceptualizing exalted wisdom.
4. The definition of a dharma eye: One of the five eyes that is an exalted knower which realizes exactly the levels of faculty, whether sharp or dull, of arya persons.
5. The definition of a buddha eye: One of the five eyes that is a culminated exalted wisdom directly realizing all phenomena.

Let us look more closely at the definition of the fourth eye, the dharma eye. The definition says that it is an exalted knower which realizes exactly the levels of faculty, whether sharp or dull, of arya persons. With this dharma eye, someone on the path of seeing, on the first ground, would be able to realize exactly the levels of faculty of those below him, but for those above him – on the second ground, third ground, and so forth – he would be able to know roughly their faculties, but would not be able to

know exactly. Using this example, we should understand that someone on the first ground can know the faculties of aryas whose realizations are lower than his, for example, he could know the faculty of Hinayana aryas.